

THE NAUTILUS.

Devoted to the Practical Application of Mental Science
in Every Day Living.

Entered at the Post Office at Sioux Falls, S. D., as second-
class matter, October 9, 1899.

Build thee more stately mansions, oh, my soul,
As the swift seasons roll. Leave thy low-vaulted past.
Let each new mansion, nobler than thy last,
Shut thee from heaven with a dome more vast,
Till thou at length art free: leaving thine out-grown shell
By life's unresting sea.—Holmes' "The Nautilus."

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{ ELIZABETH LOIS STRUBLE,
Ramsey Block, Sioux Falls, S. D. } No. 4

'Tis not the greatest singer,
Who tries the loftiest themes,
He is the true joy bringer,
Who tell his simplest dreams.
He is the greatest poet,
Who will renounce all art,
And take his heart and show it
To every other heart;
Who writes no learned riddle,
But sings his simplest rune,
Takes his heart strings for a fiddle,
And plays his easiest tune.

SAM WALTER FOSS.

OMNIPOTENT DESIRE.

"How do you reconcile these two statements in January NAUTILUS: 'I believe in the gratification of desire at all times and places as the quickest and only sure way to grow,' and, 'if you ever reach the goal of your strongest desire it will be by doing with a cheerful will, day by day, a thousand little things you *don't* desire?'"

Antecedent to, and underlying all phenomena, is One Law, One Life, One God. The manifestation of this one Law is Attraction, or Love, or Desire.

Desire is the supreme ruler and ruler of the universe; the one God. In days of old he spake through his servant Isaiah saying, "I form the light, and create darkness; I make peace and create evil; I, the Lord, do all these things." And he does them all yet. He has not turned the government of his affairs over to another. DESIRE, God, creates saint and sinner; the saint's sins and the sinner's saintliness; desire hardened the heart of Pharaoh and made loving the heart of Jesus; impels one man to hate and another to love; one to smash every law in the decalogue and another to keep all law; desire frames the laws that be, and is re-framing them into the laws that shall be; the same good, all-wise desire doeth all these things. Desire is the cause of evolution, of all growth; desire makes alive, and desire kills; and desire kills that it may bring to fuller life.

All experience is for the gaining of intelligence.

Desire gratified brings experience.

The individual learns from every experience.

Intelligence is the ultimate result of desire gratified.

All this is a beautiful theory, propounded over and over by thousands of writers, believed in the abstract by hundreds of thousands of readers.

But when it comes to living up to his belief the average writer and reader is scared to death and backslides ignominiously into the old belief in two powers, "good" and "evil." Which is not surprising. To thoroughly educate a man it is necessary to begin with his grandmother. He must grow up in the way. The present generation is grandmamma to one which shall need no teacher to say, "know ye the Lord (good), for all shall know him from the least even unto the greatest."

Hugh Pentecost says we progress "mainly by following our desires." There is but one way to progress; by following our desires.

And that is precisely what every human being does, whether or not he recognizes the fact.

Time was when to man's intelligence all his desires were good. He gratified all and grew rapidly and happily, as do animals, because he plunged fearlessly

into new experiences. These new experiences made him think.

In the process of time he observed that some experiences brought pleasant results, others unpleasant ones. His primitive intelligence and religious instinct gave rise to the idea of two opposing, invisible forces contending over the universe. This gave rise to a desire to "take sides" with one force or the other, and thus man began to *resist* certain of his desires in order to please the God whose cause he espoused. Desire became divided and man became the battle ground of good and evil, for "as a man thinketh so is he."

He, by thought the only creative power, built within himself *opposing desires*. And just so long as man still clings to the idea of opposing forces within or without, just so long will he be the battlefield of opposing desires.

There is one question which has agitated the ages since man began to awaken to manhood: "What shall I do to be saved" from this conflict of desires?

The early intelligence conceived the idea that evil desire must be crucified. Did you ever hear two people wrangle over something? Did you ever hear of such a wrangle ending anywhere but *at the point of beginning*? And both parties *feel* in their own hearts the defeat, whether or not they will acknowledge it.

So has the world wrangled over good and evil, God and devil. It has tried crucifying desire and punishing the desirer; tried it for thousands of years. And stands exactly where it stood in the beginning. The result of the wrangle is cruelty and bloodshed staining all the centuries, and the one man who came nearest to embodying only good desires met the most cruel fate at the hands of the staunchest upholders of good, God; at the hands of the race which was so jealous of the name of their God that they crucified his Son lest he mayhap usurp the throne. "Father, forgive them for they know not what they do."

"Now I wot that through ignorance ye did it." Through ignorance the world still wrangles in a circle; through ignorance evil desires, *recognized* in all this wrangle, simply increase and multiply and replenish with their own progeny the minds of the wranglers.

Herein lies the reason of the slow growth of the human race in these past thousands of years. Desire, or desires, *resisted* retard growth.

It took all these centuries of wrangling over a false, a dualistic philosophy of life to *develop* intelligence enough to project a new philosophy. Here and there along the centuries an individual has arisen, like a stray poetic fancy in the dull monotony of every day thought, and proclaimed a higher philosophy. Only to be treated as most people's poetic fancies are treated: crucified.

But the world is *growing* tired of its old philosophy, Sweetheart, and its multiplicity of failures to make it accomplish anything. It is getting ready to turn its back upon the whole thing and *let* it drop into the bottomless pit of non-recognition.

The IDEA that *All Desire is Good* is the savior of the world; it is the Christ, and steals into each heart which has wearied of the old, fruitless struggle and to whose consciousness has come a sort of disgust for the heathen war cry, "Crucify desire." That thought is the pennon which waves in the forefront of every skirmish but was never planted in victory over a single battlefield.

From the macrocosm to the microcosm: what do you suppose makes people resist their desires at all? Another *desire*, is it not? Why has he conflicting desires? Because he *believes* in conflicting powers. Belief directs desire.

The only cure is to get rid of *belief* in two powers.

Non-recognition is the only road to non-existence.

The only way to efface one belief is to substitute another.

By substituting a *belief* in *one* quality of desire for the prevalent belief in *two* qualities of desire, the individual consciousness is purged of the old belief and *its attendant desires*; belief and desire being inseparable.

Now that looks as plain as the nose of Cyrano de Bergerac. And yet as soon as a man begins to *feel* his old desire—for whisky, we will say, just for illustration—instead of sticking to his saving Idea, "All is Good," instead of *trusting* it; he gets scared and begins to *resist* the old belief and desire. To resist he must *recognize* it, and to recognize is to create and re-create the thing recognized.

If that man *believed in himself*, in the creative power of his own Ideas, he would "resist not evil" but *trust his desire NOT to drink to displace in due time his desire TO drink*.

Every drinking man knows that when he wants a drink pretty badly he *can't* get that desire out of mind *until it is gratified*. Then he can turn his attention to something else. The man who resists desire *allows his thought force to reinforce that identical desire*.

The man who gratifies his desire for whisky and *then turns his thought force upon his other desire NOT to drink*, uses his mental energy to far better advantage and frees himself eventually simply by starving out the old desire—by non-recognition.

The *act* of drinking or not drinking neither helps nor hinders his getting rid of the old habit. Not by works are we either saved or damned, *but by faith*—faith in the creative power of our own thought.

Desire gratified, led this man into the whisky habit. And desire gratified will lead him out again.

He began as a youngster with the Idea that it was the proper caper to drink. His Idea and desire grew apace and by and by possessed the land. He gave himself up to his Idea and desire.

And he gained experience; experience which hurt. Verily the way of the man who is ruled is hard. He begins to realize that his original Idea was not so smart after all. And right down there in the very gutter is born a new Idea, a new desire, the desire to control his appetite. Every time that man wakes up in the gutter he *thinks* how nice it would be not to want to make such a beast of himself. This thinking *grows* the desire until he finally follows the new desire *out* of the very mire that another desire led him into.

What has he gained by going through that mire? What *he*, with his own peculiar temperament, would never otherwise have gained; a higher Ideal, a nobler direction of desire.

The base of our action lie hidden in the misty past. Just the point of time when this individual evolved the Idea that a "fast life" was smart it is impossible to tell. That Idea, like every other living thing, was conceived, born and grew up within him. And that requires time.

It was a low ideal, as all know who have conceived

a higher one. But it was *his* highest ideal and prove it he must before he was ready to even conceive a better one.

Desire led him to prove it that It, Desire, might gain his attention for a yet higher Ideal.

To lock that man away from temptation, to prohibit the manufacture or sale of that which he drank, would never have changed his Ideal. Lock him up for a thousand years, or let him rest in Devachan a thousand centuries and the moment he is freed again he will follow his desire, his Ideal. *Only* experience will teach him and make him ready for a higher aim.

"I believe in the gratification of desire at all times and places as the quickest and only sure way to grow."

The second statement quoted by my correspondent stood as a short paragraph in January number.

Can you realize that, as we are following an ideal, we *desire* to do that which we do *not* desire to do? And it is the hard knocks gained in following lower desires which makes us want to do what we don't want to do.

A man desires to be a musician. Every day he must practice. His *desire* keeps him at it, even though other lesser desires attract for the day.

Another man has no purpose in life and follows his momentary desires. His mind is chaotic and his desires are of the same order. He follows his desires into all kinds of trouble. And in the midst of this disordered living he conceives a desire for order, for a purpose in life. The purpose grows and gradually *organizes* his unorganized being and he eventually finds himself in the same condition as the first man; both on the straight road to the goal of *strongest* desire.

Remember that the outward appearance of one man's life is no criterion. As well try to understand the construction of the body by dissecting a finger or toe. Each individual is a part of the cosmos and each lifetime is but a span in the real lifetime of that individual. With him is neither beginning nor ending of days. If death comes to him at any point in his development, what of it? Death is but an incident and determines nothing. The individual life goes on. Sooner or later, somewhere, desire leads on to wisdom, self-control, success.

A DIFFERENCE OF OPINION.

"SIOUX FALLS, S. D., Jan. 6.—Elizabeth Lois Struble, who says she came here from Portland the latter part of last August, was arrested by the government authorities and bound over to the next federal grand jury on a charge of sending through the mails her monthly publication, named THE NAUTILUS, which is alleged to contain obscene matter."

"It is believed here by Mrs. Struble's friends, to some of whom the foregoing dispatch was shown, that there must be a big mistake somewhere. While it is barely possible that Mrs. Struble may have been guilty of a technical violation of the United States statutes relating to mails, her whole life here gives the lie to any suspicion that she did anything impure or unwomanly."

The above, from the daily Oregonian, of Portland, gives it all in a nutshell. You will know now why, if you have failed to receive the January number, you will either have to go without or send a quarter for express charges. And your year's subscription will date thirteen months instead of twelve.

We receive exactly what we attract and ignorance of the law excuses no one. I am attending school at Prof. Experience's Uni-versity. I expect to learn something. I generally do. And I don't expect to take the same lesson twice. Noah Webster is my old authority for the meaning of "obscene." I am soon to learn whether he and the federal authorities agree.

Am I going to fight the case? No. If I am indicted the prosecuting attorney will state his views; I will state mine; judge and jury do the rest. What if? I'll meet the ifs when I reach them. The result will be added experience, wisdom, self-reliance, power, success and a few thousand more subscribers to THE NAUTILUS.

Yes, I shall enjoy hearing from you anent this affair but my time is too much occupied to admit of other than telepathic replies.

SELF-CONSCIOUSNESS.

"Let me give here an example of what is meant by self-consciousness. Suppose a dozen horses in stalls in a stable. There is no doubt that every horse is conscious of the presence of the other horses in the stable, but there is great reason to doubt that any of them is conscious that he looks and acts like the horse next to him. A horse can not project his consciousness outside himself, so as to represent to his own mind how he looks in a stall. That faculty of seeing ourselves by the action of the mind as others see us, is due to what we call self-consciousness, and is not possessed even by all human beings, but only by those who have attained the highest development.

"There is no doubt that children and some intelligent animals can be conscious of admiration or ridicule, but it is due to the acts of others and to a connection between these acts and certain pleasant or unpleasant sensations, and not to a self-consciousness of their appearance or conduct.

"The faculty of self-consciousness explains the difference in sensitiveness to the approbation or criticism of society, between highly-developed and undeveloped persons. The first can judge of their own appearance and actions from an outside point of view and feel independent of the judgment of others, while the latter realize their dependence upon the judgment of their surroundings and are naturally very sensitive to it."

—Albert Chavannes, in "The Nature of Mind."

Two classes of beings are not affected by the judgment of others: the very ignorant who have not yet learned to see from any standpoint than their own, and the very intelligent who have been compelled to view themselves as others see them, until from sheer desperation they are compelled to turn and examine themselves to see what manner of being it is which has occasioned such contradictory opinions from those about him.

The most painful period in individual growth is that just preceding the birth of self-consciousness. This is really the travail, the birthday of the Individual. Up to this period he has existed merely as a part of society drawing his very life from the approbation of those about him, dependent upon them for every comfort and joy.

But this may not always be; he must be "born again," born an Individual who "hath life in himself." That portion of society with which he comes into direct contact withdraws from him her support, stings him with her censure, until he is forced to take up his individual existence. When once he has done this and proven his ability to see and think for himself society again rejoices in him and approves his acts.

All this is good, *positive* good. Individual consciousness can never begin its evolutionary process until first it has *involved* consciousness from the Whole, of which it is a part.

It is the friction of environment which develops self-consciousness. Only when we have learned to "see ourselves as others see us," in all lights and shades, from every point of vantage, have we the necessary *intelligence* to see ourselves as we really are.

THE WORLD MOVES.

Some three or four years ago I had the pleasure of a long conversation with Dr. Gunsaulus, of Chicago, then on a visit in Portland, Ore. Of course we "talked shop." He was at that time opposed to Christian Science or Mental Science, but admitted that many of the views I advanced were incontrovertible and were close akin to many of his own conclusions. He afterward sent me his "Transfiguration of Christ," in which he expressed his, as he had thought, entirely unique ideas. At the conclusion of our conversation Dr. Gunsaulus remarked, "Heretofore I have not been able to understand why so many Christian Scientists attend my services every Sunday morning in spite of the fact that I score severely their beliefs and their high priestess." Dr. Gunsaulus was then pastor of Plymouth Congregational Church. He has since been through a very serious illness, resigned his pastorate there and is now preaching before vast audiences in Music Hall, Chicago.

At the recent convention of the Illinois Congregational Association Dr. Gunsaulus expressed himself as follows:

"The tide of interest in that truth today after the dreamy wastes of materialism, is proof to me that at the center of the world's thought the Holy Spirit abides, and He works with the old energy that has oftentimes reinvigorated the world. * * * It would be well for all the other clergymen of the country who have been shooting off their popguns at Christian Science, as well as for the member of the Illinois Congregational Association, to lay aside their old, musty, man-made creeds and the voluminous, pious, but stupid commentaries thereon, long enough to make a thorough investigation of Christian Science and see what there is in it—to see whether mental healing is all a delusion or not? By so doing, they very probably would conclude that the new philosophy has been misnamed—that mental healing is no more Christian Science than it is Atheistic Science—and if there is anything to it, it is simply the utilization of a natural law which the world has not heretofore known any thing about—but they would certainly be forced to the conclusion that mental healing is a fact—at least this is the opinion to which every thorough and candid investigator has been forced, of whom we have any knowledge, be he Christian or infidel * * * But even if Mrs. Eddy's teachings do contain some absurdities, or apparent absurdities, yet the good church member who will divest himself of bigotry and of all preconceived opinions which he has been led to adopt without the same positive evidence that he would require as to other matters, and who will make a candid investigation of Mrs. Eddy's philosophy, will be compelled to admit that, after all, it contains fewer absurdities—less to insult the intelligence, and certainly far less to shock the feelings of a humane and justice-loving individual—than does the creed of any other denomination in existence."

Verily, "the world do move," and F. W. Gunsaulus keeps up with the procession.

AGAINST THE PRACTICAL MAN.

Professor George D. Herron spoke at the People's church yesterday morning on "Problems of the Day; or, Looking Backward." It was the first appearance of the professor in Chicago since the series of lectures he delivered last spring in Central Music hall, and will be the last for at least six months, as he is to go abroad this week. He will spend his time traveling in Palestine, Russia, and Egypt.

The essence of yesterday's address at McVicker's theater was found in one sentence, "Good Lord, deliver us from the practical man;" that it is not the study of conditions but the contemplation of ideals that is to prove the cure-all.

Among the things which he said "we social reformers" had evolved were these: "No problem exists which will not vanish when looked squarely in the face." Ditto with devils, past and future.

"Justice is the parceling out of thine and mine; a police philosophy of life; it does not exist in heaven; there the true condition rules, which is this, the only justice is love.

"Most of the good people in this world are the bad people, and the bad are the good; although we think otherwise in our underbrush morals.

"We say a man should be honest before he is a saint. The truth is, he must be a saint before he is an honest man.

"The church is crumbling because it asks nothing of men. In the democracy of our Father all will be made straight and right, and love will reign."

EXCHANGE.

"Suggestive Therapeutics" has gone up—from one dollar to three dollars a year; and increased in size. Its editor, Sydney Flower, L. L. D., makes a special premium offer, good through January, of the journal for one year and the "Complete Course in Mind Reading," all for one dollar. This course alone has been selling for \$5. Write immediately to Psychic Research Co., Times-Herald Building, Chicago.

—Success is the result of intelligent effort. Intelligence is the result of experience. Every "failure," as well as every success, develops intelligence. Learn; keep aiming; success is sure eventually.

PENTECOST'S PARAGRAPHS.

Do unto others only what they wish you to do.

A woman of fifty told me that she has been growing young since she began to be willing to allow people to work out their own salvation in their own way.

I judge no one, but I prefer the generous, broad-minded, kind-hearted sinner who doesn't go to church, to the close-fisted, censorious, hard-hearted, self-righteous saint who does.

I saw a man break a boulder, about four feet in diameter, into two pieces by striking it with a sledge hammer many times in one place; and it would not have fallen apart if he had not struck the last blow; but it was not the last blow that broke the rock; it was the first as well as the last.

You can not buy salvation, and it is not free. You must "work it out" for yourself, not with "fear and trembling," as the Bible says, but with courage and steadiness; and mainly by following your desires. Not by sacrifice and self-denial, but by self-expression; and almost all you learn will be learned by making mistakes. Without sinning there can be no salvation. Do not despair of the sinner. He will work out his own salvation all right, and more quickly if you do not lovingly shield him from the consequences of his sins. Life and time are long. Death determines nothing.

"Is there a chance element in a mental decision? Supposing two roads lead to a certain place where I wish to be at a certain time. By the condition of one road I know that I can get there; by the other I know it would be impossible to do so. Now supposing that I know nothing of either and take the wrong one, and failing to get there, would it be through chance or ignorance? Ah, my friend, ignorance is the chance, the luck, the Providence, the fatalism and the misery that follows every man. Knowledge is power and defies them all."

FIELD OF PROGRESS.

"I have read, with deep interest and pleasure, your book, 'The Constitution of Man.' In these lessons you have made comprehensive some of the deepest truths which underlie the phenomena of life, and in such clear and simple language that 'he who runs may read.' To all earnest students of advanced Mental Science, who are seeking for a fuller knowledge of the Law of Being, your book will prove a most welcome friend. Its many strong and original statements of truth as applied to healing will prove a source of great inspiration to all."

WILLIAM E. TOWNE.

"All things work together for good." The Law of Attraction governs to the hair's breadth in all affairs of life. No individual attracts a single experience unnecessary to his development; nor can he by effort, by resistance or by the spoken Word, avoid one iota of the experience he attracts.

—More calls for back numbers of THE NAUTILUS.

—"The Constitution of Man" sent to any address for 25 cents.

—Success is *growing*, for me and for all who keep in conjunction with my Word.

—Great success is arrived at over the road of ten thousand little, every-day successes.

—"My business has been very good since you began treatment. Enclosed please find check."

—If you want private information upon any subject enclose not less than one dollar for reply.

—One of the testimonials in this issue of THE NAUTILUS comes all the way from Paris, France.

—"My friends all tell me I am looking better and I really have gained in flesh. Please continue."

—"My sub-conscious mind has heard your spoken Word and has responded. Harmony reigns."

—You will not be a success where you *want* to be, until you learn to be a success where you are.

—Remember to make out all drafts and orders to E. L. Struble. I get tired of signing my full name.

—My new book, "The Constitution of Man," is selling fast. Every man wants to understand himself.

—THE NAUTILUS for a year, and a month's treatment for health, happiness and success, for a dollar.

—"Do I have to fail because self-esteem is minus?" Use what you have and the exercise will develop it.

—"Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius." Buffon.

—In sending subscriptions please state if you are renewing, and about how long you have been receiving THE NAUTILUS.

—Success is the result of intelligent effort. Failures as well as successes develop intelligence. Keep aiming until you hit the mark.

—"Enclosed find one dollar for another month treatment for success. My success is growing all right. Yours in possession," S.

—"My thirst for whiskey is diminishing and the headaches are entirely gone, appetite coming back, and I am looking well. Please continue."

—My Word received will heal any disease and grow success in any conscientious undertaking. Terms, one to ten dollars a month. Be your own judge.

—"Feeling that you are both the best friend and the best physician I ever had, I send you another remittance and ask you to continue treatment."

—"The Psychic Stream" by Theos Alwyn, is one of the interesting new publications of the New Century Publishing Company of Chicago. Price fifty cents.

—"I must tell you that William is altogether another man and I know you are the cause of it. It would do your heart good to see him, he is so healthy looking."

—"The Field of Progress" is a grand new exponent of new thought, published by A. Lovell Bain, 185 Simcoe, Toronto, Canada. Price, \$1 a year. Send for a sample copy.

"Your 'Constitution of Man' at hand. I am more than delighted with it. It goes to the very rootlets of the most serious yet happiest study of all the ages." C. C.

—"I am not dissatisfied with my surroundings, but unsatisfied. Life is not as full as I would have it."

Get interested in something. An object is all that makes life worth living.

—"I feel despondent because according to new thought writers I make my own troubles."

Here is an Adam who wants an Eve to lay the blame to. Anybody want him?

—"When I wrote you, you answered that I should positively succeed. Since that time I have paid my debts, helped a sick man and here is a dollar for you. And I am offered a good position."

—"Universal Truth," Fanny M. Harley editor, comes out this month in a brand new, beautiful dress. Its contents are better than ever, and more of it. Price, \$1 a year, 87 Washington street, Chicago.

—"I do not know by what name you call your system of healing. I only know you helped me very much the month you treated me and that my sister also is greatly improved since you began to treat her."

—"To my mind THE NAUTILUS stands pre-eminent. Of all the new thought papers I receive (and I subscribe for nine) my thoughts and desires are more stimulated by your words than by any of the others."

—"The Science of Physical Immortality," by Harry Gaze, Oakland, Cal., is one of the most interesting and inspiring brochures I have seen for many a day. Its price is twenty-five cents. Send to 663 Eleventh, Oakland.

—"What you predicted about my waking up and loving everybody and everything is right. That mental attitude is priceless. And my physical condition has also improved since you commenced to treat me."

—Coulson Turnbull, Ph. D., publishes monthly at

Chicago a journal of great interest to lovers of the occult, astrology, palmistry, etc. "The Threshold Lamp," Vol. I, No. 8, is for January. Price, \$1 a year, single copies 10 cents.

—Those who wish to learn the nature of coming events through shadows cast before will be interested in "The Prophetic Messenger," published quarterly by R. Hollingsworth, 415 Fifth street South, Minneapolis. Price, 50 cents a year.

—The initial number of a new journal edited by a writer who needs no introduction bears the date December, '99. "The Higher Law" is a typographical beauty; Horatio Dresser, its editor; its price, \$1 a year; address, 272 Congress, Boston.

—Did you read the story of the little Chicago girl, who concluded her prayer as follows: "And now Lord *do take care of yourself for if anything should happen to you we would have no one to depend on but McKinley and he is not doing as well as papa expected.*"

—"Eleanor Kirk's Idea," for January, contains a grandly inspiring article by my lovely friend, Louise Matthews, of sunny California; an article every reader of THE NAUTILUS, old or young, happy or not, would enjoy and profit by. Send 10 cents for it, to 696 Greene avenue, Brooklyn.

—The daintiest little booklet I have seen recently is "Gems of Thought," arranged by my old friend, Daniel Thompson, of San Francisco, and for sale at 20 cents a copy. It is a collection of beautiful thoughts from many minds. Can be had at this office, or at 234 Capp street, San Francisco.

—Many a man is a paradox; a brave man and a coward; ready to meet death at the point of a rifle, but scared to the point of paralysis by a pigmy phantom fear, born, bred and buried in his own imagination. Truly, "he that ruleth his spirit is mightier than he that taketh a city."

—"I cannot thank you enough for all you have done for me. I have more confidence and hope in myself and am meeting helpful people. And my husband has the position he has tried for a year and a half to gain. Things are working my way now and will continue. Please keep on."

—"Whenever we are in a mental attitude of harmony we are generating health and beauty, for we are in a state of eternal, conception and in this miniature universe we call our body, thousands of atoms spring each moment into life with their quality and arrangement determined by our thought." Harry Gaze, in "Science of Physical Immortality."

—"Nature of the Mind and its Relation to Magnetism," by Albert Chavannes, is a book for every thinker. Price, 25 cents. Can be had at this office. "In Brighter Climes," is a novel by the same author; something after the style of Bellamy's "Looking Backward," contains some good ideas on the subject of marriage and separation, besides the economic ideas. Price, 25 cents.

—"Elizabeth, if your teeth troubled you and were a poor contrivance to chew food with, what would you do? Would you have them filled or would you hold for a better set?"

If I had such teeth I should make straight for the best dentist in town and have them cared for in the most up-to-date fashion. Then I'd turn my mental force to doing something the dentist or the barber or the baker couldn't do.

—When you wake in the morning with "the blues" make to yourself a few emphatic suggestions to the effect that there is nothing to be blue over and you are *not* blue, no matter how you *feel*. Then don't sit down and watch your feelings to see if they will change. Find something to do and see how well you can do it, and how expeditiously. Get absorbed in doing your best. The next time you think of your feelings they will be rose tinted instead of blue.

—Did you ever hear about the wager that was won by the Sun? The Wind pranced up to him one day

and said, "See that hayseed down there with a cloak wrapped around him? Bet I can make him take it off in a hurry." "Bet you can't," said the Sun, "and I bet you I can." "Done," shouted the Wind, and gleefully whisked off to win his wager. He swooped down and almost won his bet the first clatter. Not quite. Hayseed drew his cloak tightly about him and walked on. The Wind whisked and spluttered and blustered and made many a running leap after that cloak. He gave it up. Then the sun peeped out from behind a cloud and grinned a derisive "I told you so." He smiled broadly and embraced the farmer ardently and yet more warmly, until he was fain to shed his cloak and his coat likewise. The Wind paid his bet and quit blustering. He took a seat on the North Pole and cogitated. "I perceive," he meditated, "that he who uses force and bluster arouses opposition and defeats himself. Even if I had surprised Hayseed and torn from him his cloak he would have run after it continually and kept me busy holding on to it after I caught it. Whereas, the one who keeps his solar plexus in good radiating order has but to smile and be comfortable and he gains what he desires, and doesn't have to work to keep it. Verily I am a chump." But every once in a while, in spite of what he has learned, he forgets and blusters.

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—Take a little lesson from a good swimmer in the surf. He heads for the shore and exerts himself only *with* the tide, never against it. Each oncoming wave he uses. Each outgoing current he *rests* upon. Law is omnipresent. The same force which causes ebb and flow in the ocean causes ebb and flow in money matters. Any man who will keep cool and take advantage of the tides can easily make success. Most people get scared at the first little ebb and waste their energy *struggling against* it. So they are not ready to work *with* the rise which is certain to succeed the ebb. All life is really, as I have said before, a "pulsing sea of energy" and the wise man learns to *feel its pulse*, literally, and exert himself in unison with its mighty heart throbbings. "Be still and know" while the tide sets outward; be up and doing as it rises; so will success be gained in due time.

—"Your photo is a thing of beauty and a joy forever. I have placed it in a pretty holder on the mantel shelf where I can look up at you while reading NAUTILUS. I can seem to hear you quoting every printed word, and the real true meaning or "essence" of that which you desire to convey, permeates every atom of my being. I am glad I was happily disappointed in your looks. Somehow you express yourself so pointedly I imagined your features would be sharp also. Instead you have the roundest, sweetest face imaginable. As I intend being in your company a long, long time, it makes me happier to know how altogether lovable your earthly temple is. January NAUTILUS is full of live words for me. Sweetheart is a soulful word. I want you to call me just that, and thank you for writing exactly what the spirit gives you to write. My back has ceased paining me and I sleep much better. As to prosperity, the good work goes on almost miraculously. Words cannot express how grateful I am. Please keep up the vibrations for success. Accept a wish for a prosperous, happy year and may all bright beautiful things be yours."

—"My general health is fair, but not what it will be, and particularly since two so-called friends (exponents of practical psychology) have been assiduously endeavoring to undermine it and also my business. To counteract their influence I have been fighting a good fight, but you know the power and undoubtedly the

science of *suggestion* of all kinds, also of telepathy. You know a strong current of thought, either for life or death, is equally effective, just as one for success or failure is effective, whether directed by another or by auto-suggestion. I mention this merely to show you what I have been standing up against for three months, so I, like a good general with limited forces against a larger and more aggressive one, call for reinforcements. My business, on which they have been preying for a much longer period, has reflected their virulence more than my health, as it has simply been completely ruined."

If all the business men on your street were to camp around your front door for the express purpose of directing their thought force to impair your business and health they would only succeed in bringing you more business and more positive health if you will let them camp outside your door instead of *in your mind*. It is your own warring mental elements that have made havoc with you and your business. Quit noticing them; tend strictly to your own business, in your own mind and out, and you will not only recover lost ground, but grow more success and health than you even dreamed of. And the campers will get tired and "fold their tents like the Arab," leaving you a free field. The sure way to get rid of unwelcome visitors is to pay no attention to them. * * * If you could get right down to the sweet hearts of these people you would undoubtedly find that they are not giving you nearly so large a share of their attention as you imagine. Most people have something else to do besides "preying." If they haven't now, it will not be long until Poverty supplies them.

—"Above all things be bright, cheerful, hopeful, and think well of the folks you meet. Look to the corners of your mouth, that they do not droop; and don't let your face fall in. Nothing is gained by adding to your other troubles that of being miserable. Nothing is worth being miserable about. Why mope? You have all that belongs to you."—H. O. P.

—"I have been in the employ of one firm for sixteen years in a business that I do not like. I have a scheme for a business of my own that I have had in mind for a long time which I think could be made a success. I have funds enough to start in a small way. Now what would be your idea? That I should start in, with confidence that the thing will grow, or wait for some more pronounced indication that the right moment has arrived. As regards the business that I do not like I trust you will do me the credit to believe that I have progressed in mental science far enough so that I *like* the business that I *don't like*! My work has been made easier by this means. But it has always been very uncongenial, was entered into for the sake of bread and butter, and it does seem as though I ought some day to be able to make a change."

You will make a change in your business and you will succeed. But the hour for making that change is the hour when you are convinced, without the aid or encouragement of any human being outside yourself that you are *ready* to make it. *Follow your desires mentally* if not really, and you will soon find yourself so convinced. In the meantime *put yourself* into every bit of work you find to do, as it comes to hand. Put your WILL into it. And *push* your chosen work. Go in to *win* on that line and STICK TO IT. It will grow faster as you put more mental force, more *determination to succeed*, into it. And you will soon find it absorbing so much of your time, and bringing in so much remuneration, that you will KNOW the time is come to make the change. When one

has learned to *like* the work he *don't like* he is very close to the hour when he is free to do only what he *loves* to do. You are there and need only the impetus of my WORD. It is with you. You will grow fast in *self-trust*, *resolution* and *stick-to-it-iveness* which are the component parts of concentration, without which nothing is accomplished, but *with* which there is nothing that cannot be done.

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